

OF THE CONVERSION OF

**Five Thousand and Nine Hundred
EAST-INDIANS,**

In the Isle FORMOSA,
near CHINA.

To the Protection of the true GOD, in
JESUS CHRIST

By **James J. Frawley**

...there, in a *Latine* Letter.

*Translated to further the Faith and Joy of many.
here, by H. JESSIE, a Servant of
JESUS CHRIST.*

WHICH POSTSCRIPT of the Gospels good
Success also amongst the

WEST-INDIANS,
in New-England.

ISA I. 49. 12.

Behold, these shall come from farre: and loe, these from the
NORTH, and these from the WEST; and these from
the Land of SINIM.

|| CHINA is called SINDARUM Regio; Ptolom.

liv. 7. cap. 3. Vide F. Junius

Annot. Isid. 49. 12.

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OF THE
CONVENTION

THE THIRTY-NINTH ANNUAL CONVENTION

HELD AT THE CITY OF NEW YORK

IN THE MONTH OF MAY

AND AT THE CITY OF NEW YORK

ON THE TWENTY-NINTH DAY OF MAY

AND AT THE CITY OF NEW YORK

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To his Christian Friends, in

ENGLAND, NEW-ENGLAND,

or elsewhere, that pray for the *Comming in*

of the *fullnesse* of the Gentiles, that so

all Israel may be saved; H. Jessei wisheth

from his soule, successe of joy, and

peace in believing.

Dearely beloved,

Here are three things, that (with many of you) I have greatly longed for; yea, *four* that I am in travell with; and must not cease, till they be brought forth: namely, First, that on Earth, where the Lords Name hath beene greatly dishonoured, there his Name may be greatly glorified, *Psal. 113. 3. Psal. 67. 2. Mal. 1. 11.* Secondly, that here, where his people have beene generally reproached, and their soles exceedingly lifted with the scorning of those which are at ease, and with the contempt of the proud, *Psal. 113. 4.* that their reproach may be turn'd into honour, and their mourning into the garment of praise, *Isai. 61. 3, 7. Isai. 35. 10.* Thirdly, that the Earth may be so fill'd with the knowledge of *Jebovab*, that all his people may be one visibly, and serve *Jebovab* with one shoulder; and all differences and envies amongst them may be removed farre away, *Isai. 11. 9. Zeph. 3. 9. Jobu 17. 21, 23.* And fourthly, for all the Ends before said, That the fullnesse of the Gentiles might come in, and so as all Israel (the remainder of Naturall Israel being thereby provoked to emulation) might be saved, *Rom. 11. 1, 11, 25, 26. Luke 21. 24.* For which glorious time on Earth, the very

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creature (which hath no hope of Heaven) groaning and being in travail, earnestly expecting, waits for, being subject to vanitie, untill that Glorious Libertie of the Sonnes of God; How much more may we, whose Soules are already freed, wait for that appointment for his Sonnes, the freedom of our Bodies also from all Thralldome? as Rom. 8. 19, 23.



Therefore, what great matter of refreshing was administered to my Spirit, when it was credibly reported by M. Edw: Cresset, (then of Chelsey, now of London) That some Thousands of Indians had of late beene converted, by meanes of a Dutch Minister conversing amongst them! What hopes were hereby rayfed, that the Fulnesse of the Gentiles was ready to come in, and thereby of enjoying my Soules longings shortly! I delayed not therefore to goe to Chelsey, to heare of this more fully from himselfe; a man well reported of, and well knowne to M. Lawrence, of the House of Commons; and to M. Nye, M. Thomas Goodwin, and M. Simson, and M. Bridge, lately of the Assembly: I found, that he and his household lived there, but himselfe by a Providence, was then abroad: Enquiring therefore of Mistris Cresset, she certified me as followeth; which I write downe:

That her Husband and she (with their Family) came lately from Delft in Holland, where M. Junius was then living, and of good repute among the Ministers and best People there. He told, of above foure thousand Indians that were brought to confesse Christ, and were Baptized: That himselfe (being a Dutch Minister) was sent over many yeares agoe by the Dutch Agents to their Dutch Plantation amongst the Indians: where, in some yeares space, having learn'd their Language, he Preached to the Indians, and thereby many were brought to the professing of Christ, and by himselfe were Baptized. And his wife dying there,
some.

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Some reasons moved him to returne for Holland. At his departure, the Indians shewed great affection to him, being greatly desirous of his stay: But not prevailing with him, they desired him to promise, either that himselfe would returne to them, or else that he would instruct one in their Language, and send him over to them, to teach them further: This he undertooke. And at his departing from them, they brought him many Presents; so that hee returned with the value of about ten thousand pounds. M. Junius, since his returne to Holland, married againe; and he hath endeavoured to instruct a young man in their Language, to send to them; and hath Printed some Catechismes in that Tongue, to send over unto them: the substance hereof, M. Cresset had from his owne mouth, when they were at Delft.

This was testified by Mistris Cresset to me, in the fifth Moneth, call'd July, about the seventh day, 1646. I return'd to London, much fill'd with joy, upon this Relation by Mistris Cresset; which was confirm'd by M. Cresset's Letter to me, of the same weeke: for your better satisfaction, take his owne words.

S I R,

I*was on Thursday at Tower-hill, with a desire to have seene you, but Providence hath otherwise ordered it for the present. I was very sorry I was not at home when you came hither: I am desirous to give you the best satisfaction I can about the worke you heard of. There is (or at least was very lately) living in Delft in Holland, (and one of the Pastors of the Church there) one surnamed Junius (borne of Scottish Parents) in Rotterdam. The man I beleevue to be godly, and he is very well reputed of by the better part there. The man lived*

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divers yeares in the East-Indies; during which time, he gained so much knowledge in the Language there used, as that he was able to Preach to the Natives; of whom, by his own report to my selfe, he baptized about foure thousand. How strong his Call was to leave them, I know not: But at his departure from them, they lovingly laden him. He hath laboured to teach their Language to some young men; and according to his promise, to send one over to them. And he hath gotten a Catechisme, and some other things, Printed in their Language, to send to them. Thus much I heard from him my selfe.

whilest I was writing to you, there came one to me, whose Name is Ad. Halhead, who now lives at Kensington: he lived neere two yeares in my house at Delft, and being a Scholar, had convers'd with M. Junius; and he mentions all the same things that I have written, and thus much more: That about seventene thousand of those Indians were turn'd from their Paganisme so farre, as that in severall places they came to heare him willingly, and that he baptized above foure thousand of them. If it may be to your further satisfaction, I shall, God willing, by the first Ship write to him, and desire to know all, more particularly: which, I assure my selfe, he will satisfie me in; and then I shall willingly doe the like for you.

Saturday, Jul. 11.

EDW. CRESSET.

1646.

Having read this Letter with joy in the Lord, I entreated his performance of what he had kindly offered: viz. That he would write to M. Junius himselfe, that I might be the more fully satisfied in severall particulars which I mentioned

in

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in my Letter to M. Cresset: Which accordingly he per-
 formed, in sending the same to M. Junius in *Delft*. For more
 full Answer to which Particular, M. Junius sent back to
 M. Cresset a Booke in *Latine*, in whose *Dedicatory Epistle*
 to M. Junius, the same things are mentioned: Of the truth
 whereof, by his owne sending it back for such an end, he thus
 certified his approbation. M. Cresset having received this
 Booke, he left it for me with the honored, the Lady *Mar-
 garet*, (Wife to Sir *Theodore Maynou*, Baron of *Altoppe*) of
 whom having received it, I was so affected with it, that I
 delayed not to *Translate* it, out of *Latine* into our *English*
Tongue, whatsoever in it was materiall to the purpose her-
 foresaid; some other things, *for brevitie* — being passed
 over: Adding in the Margent some of the *Latine*, in some
 materiall passages, or *expressions*, which might be the more
 satisfactory, and desirable, to some that understand the *La-
 tine Tongue*.

Touching this M. Junius, and also the Author of that
Latine Epistle, I have further enquired of M. Ed: *Richardson*,
 now a Preacher in *Yorkshire*, formerly in *Delft* for some
 time together: who gives a very good commendation of them
 both, as good as of any Dutch Ministers he was there ac-
 quainted with, judging them very credible persons, and said,
 that these two Dutch Ministers were formerly acquainted
 especially with each other. And it shames this M. Junius was willing
 that this so Glorious a Worke, that the Lord had done by
 him among these *East-Indians*, should rather be published
 by his good Friend, (to avoid vain-glory and the appearance
 thereof) then by himselfe: As a Glorious Worke begun
 amongst the *West-Indians*, by means of M. *Her*, was pub-
 lished rather by his (and my) most Neare Friend M. *Shep-
 heard*, then by himselfe. Part of which *West-Indian Reli-
 gion*, I intend to add as a *Post-script* to the end of this
 following *Epistle*, concerning the Conversion of those *seve-
 nty* thousand and more of the *East-Indians*.

From which *Epistle* it selfe, I will no longer detain you;
 but only to intreat you, That whilst you reade, or heare
 this.



THE LETTER OF M^r C. SIBELLIUS, Relating

that EAST-INDIAN *Conversion*
before-mentioned, here
followeth.

Reverendo, Pi-

etate tque D^octrina
Clarissimo Dei Viro,
Domino ROBERTO
JUNIO, nuper de Ec-
clesia Dei apud Gentes
optimè merito; nunc
Gregis Dominici apud
DELPHOS, Pastori
Vigilantissimo. [*Mu-
tata consilio in Tra-
tationis personâ.*]

QUam superiori Anno,
nomine & jussu Re-
verenda Synodi Ecclesiarum
Trans-Isalanæ, Veneranda
Synodo Ecclesiarum Hol-
landiæ Borealiæ Harlemi,
Sanctis firmitque consensu
restandi & servandi causâ,
in-

A Monument, to the

Glory of God, and the blessed
*Memoriall of the Reverend man of
God, very eminent in Pietie, and in
Learning, M. ROBERT JU-
NIUS, lately of the Church of
God, among the Heathen, in the
Isle FORMOSA best deser-
ving; now of the Lords Flock
in DELPH, a most vigilant
Pastour.*

WHen in the former yeare, [*viz.*
1643] in the Name, and by the
Assignment of the Reverend Synod of
the Churches of *Overisse*, I was present
at the Honoured Synod of the *North-
Holland* Churches at *Harlem* (for the
testifying and conserving our holy and
firme Agreement :) There, with great
B applause

interesset; magno omnium
 applausu, & summa admi-
 ratione ea excipiebantur,
 qua de felici Ecclesiarum
 Dei in Orientali Statu at-
 que incrementoque commo-
 morabantur. Tunc imprimis
 Dilectissime JUNI, inde-
 fessa præstebatur diligen-
 tia, & singularis; Deique
 benedictione sociata Dete-
 ritas, in Plantandis, Rigan-
 dis, & gubernandis Ecclesiis
 apud FORMOSANOS.

Ego max apud animum
 meum statuebam, dignum
 esse præclarum illud Dei in
 cæcis Gentes per te cellatum
 beneficium, quod toti Mun-
 do innotescat, & cuius me-
 mor non sit omnium futu-
 rorum Posteritas.

Quam verò id habueris a
 nullo quod solemus conatam,
 neque velundum sit; Epistola
 me INGRESSUM inuicem
 sanctam istam Vocationem;
 secundo, PROGRESSUM-
 QUE in illa; & tertio, E-
 GRESSUM ex eadem, ad
 Dei gloriam, perpetuamque
 æternam gloriam memoriam,
 mecum fideliter exponam.

applause of all, and with highest admi-
 ration, were those (*Glad Tidings*) re-
 ceived, which made mention of the
 happy state, and the encrease of the
 Churches of God (*among the Heathen*)
 in the *Eastern Coast*: Where, the un-
 wearied diligence of the most Learned
 JUNIUS, and his singular Dexte-
 ritie, accompanied with the Blessing of
 God, both in *Planting, Watering, and*
Governing of Churches amongst the
 INDIANS, in the FORMOSA
 Island, publicly was spoken of, and
 commended.

I presently concluded in my selfe, that
 this singular favour of God, by means
 of him conferred upon those blinde
 Heathen, was fit to be made knowne to
 the whole World, and that the Posteritie
 of all Ages should never be forgetfull
 of the same.

And because, that hitherto this is not
 enterprised, much lesse performed, by
 any that I know of; I shall briefly and
 faithfully set forth, to the glory of
 God, and the perpetuall memoriall of
 the things done; First, his IN-
 GRESSE, or Entrance into that
 holy Vocation; then, secondly, his
 PROGRESS in the same; and
 thirdly, and lastly, his EGRESSE
 from the same.

I.
Of his INGRESSE.

Touching his *Ingresse*, or his Call thither: This M. *Junius*, being ordained of GOD thereunto, was Nominated by the Honoured and Pious Senate of the Famous Expedition of the United Provinces of the Low-Countries, for the Conversion of *Easterne-Indians*, for the bringing them to the Knowledge and Faith of Christ, and so for the furthering the * Conversion of those *INDIANS* in particular, in the Island called *FORMOSA*, who were blinde and miserable worshippers of the Devill, and slaves unto him. This great Taske, and Charge, he readily and willingly yeelded unto; and seriously considered of the diligent and faithfull administration thereof.

And certainly, nothing is more honourable to God, nothing more acceptable to all good men, nothing more conducive to the appeasing of Consciences, nothing more salutarious to the *Heathen*, that sit in the darknesse of Idolatry, and Errors, and wofull shadow of Death; then the sending forth of faithfull, able, and painfull Labourers into the *Harvest*; for opening the eyes of the blinde, and turning them from Darknesse to Light, and from the power of Satan unto God; that they may receive remission of sinnes, and an Inheritance amongst them that are sanctified by Faith that is in *Christ*.

To be an *instrument* of saving one soule (snatch'd out of the *james* of that *infernall wolfe*) farre exceeds all other gaines. The faithfull *Servant* of the most High rejoyceth more in this, if he may gaine to Christ a *poore wretch*, that is most contemptible in the eyes of the *world*; then if all the *Treasures* of the world were offered unto him. *He that shall convert one sinner from the error of his way, shall save a soule from death, and shall cover a multitude of sinnes*, as the Apostle *James* saith, (*James* 5. 20.)

† *Integro
biennio, &
quod excent-
ric.*

To proceed: M. *Junius* being carryed by the good hand of God to the *Formosan Island*, in the *East-Indies*, preached in *Dutch*, his Mother Tongue, amongst them † for above two yeares together, laying open the *Mysteries* of Salvation.

*Indians
preached
unto, in
their owne
Language,
Twelve
yeares.*

But the *Natives* there not understanding *Dutch*, he being moved with an exceeding desire of their Conversion and Salvation, and of freeing and discharging his owne Conscience, with great paines and speedie diligence, in a short time, even now in his adult age, he happily learned the barbarous Language and rude *Idiome* of those *Heathen*, who were of differing Speech and Manners; and wisely framed himselfe to speake to their Capacitie and Edification. And there they heard him speaking to them plainly in their owne Tongue, wherein they were borne, the Wonderfull *Mysteries* of the Gospel of Christ, for Twelve yeares together; [*viz. from the yeare 1631, to the yeare 1643.*]

of

II. Of his PROGRESSE.

NOW touching his *Progresse*, or proceeding on, *Progressum* and successe amongst them; he was unwearied in *Vocati-* in his constant dayly paines with them, for their *one*. soules health, both publikely and privately: and the Lord assisted him with speciall dexteritie, and gave * *Nam (ut* a wonderfull blessing upon his paines amongst them. *de Dorko &*
* For (to say nothing of *Dork* and *Tirose*) in six of *Tirose dice-* the most famous Townes in the Northern parts of *re super sede-* the *Formosan* Island, viz. *Tavacan, Sincklan, Ba-am*) in *sex* *cluan, Matthaun, Soulang.* and *Terurang*, the Lords *septent. insu-* Worke had such wonderfull Successe; that it *la Formose* bath moved, and still doth move the greatest ad *celebr. &c.* miration to all Godly people, that have notice successe of Preaching.

As touching the *Fruit* and *efficacie* of the Preaching of the Word: by the Light of Heavenly Truth, || *Expulsi* Idolatrie, not to be named, brutish ignorance, horrible blindnesse, and most filthy worship of Devils *nefanda Idola-* being discovered, and expelled; very many of the *latria, brut-* inhabitants were brought to the saving knowledge *ta ignorantia,* of, and true faith in God, and the Redeemer, Jesus *horribili ca-* Christ. *citate, fac-* *diffimo Da-* *moniorum* *culen. &c.*

And so great and laudable *Progresse* both of men and women, young and old, * chiefe ones, middle sort, and ** Summi,* meane ones made therein; that every one of them *mediocri,* could not only rehearse without hesitating accurately *atque infimi.* the chiefe Heads or Principles of true Religion,

but also were able to *Answer* wisely and solidely to most *Questions* about Religion, that one would propound or put forth to them.

They may
shame us.

And this their Knowledge and Profession of Faith, many of them did so adorne, by their Pietie towards God, and Righteousnesse and Love to their Neighbour, and Sobriety and Temperance in themselves; that may cause shame and blushing to many amongst us, that are borne of *Orthodox* Parents, and from the *Child-hood* have beene trayned up in the Christian Religion.

They pray
Morne and
Even, and at
Meales ser-
vently, in
conceivd
Prayer.

Moreover, many of them are so able, in such fervencie of spirit, to poure out their prayers before God, Morning and Evening, and before and after taking of Meat, and in other Necessities; and that with such comelinesse and fitnessse of speech, and with such moderation and decency of gesture; that may provoke reares to such as heare and behold them. And there are some of them, that being called to pray about any matter or businesse, are able to performe it in *conceivd* prayer, *ex tempore*, so readily, in such fit expressions, and with such arguments and perswasiveness, as if they had been spending some houres for the contriving and so framing of them.

¶ The un-
clean Spirit
forced out,
attempts returning,
urgeth to keepe their old
accustomed way, as those
in *Jer.* 44. 16, 17.

And when the *Prince of Darkness*, being molested by this glorious Light, so kindled and set up there, would extinguish, or suppress it; he stirred up some, especially impudent wretched Women, *Inchmeters*, *Whorers*, *deceitfull ones*, covetous of filthy gaine; that went about and endeavoured to turne these

these back to the worship of Devils and Idols, as their fore-fathers had done, and to abandon the Truth (as a Noveltie, or new upstart Doctrine :) Some of these themselves, by the paines taken with them, were through the Lords goodnesse converted, and brought from the Power of Darknesse unto God; and others of them were so convinced, or otherwise by the Pious Magistrate restrayned, that they could no longer hinder the Course and *Progresse* of the Gospel among them.

And whereas the *Gentiles* or *Heathen* are first to be instructed and Preached unto, that they may beleeve, before they should be baptized; This Reverend M. *Junius* tooke great paines dayly, in first instructing them in the Grounds of Religion, Catechizing them, to bring them to beleeve: So

* that of persons grown up in that Isle of *Formosa*, FIVE THOUSAND and NINE HUNDRED, of both Sexes, gave up their Names to Christ; and professing their Faith, and giving fit Answers to Questions propounded out of the Word of God, were BAPTIZED by him: (|| of which number of persons, so Dipped in Water, the Infants of persons in Covenant, are not reckoned;) and to such persons in *Soulough*, and *Sincikan*, and elsewhere, being instructed well in the Doctrine of the Lords Supper, was that Ordinance of Christ also admi-

Ut ex Formosanis Adulsi QUINQUES MILLE & NONGENTI utriusque sexus, Nomina sua Christo dedervunt. Et -- fide sua professionem &c.

|| Cum quibus infantes ex Formosanis federatus uti, atque sacra aqua tinelli, non annumerantur

V.M. IX.C.

First taught, and beleeve; then Baptized, and enjoy the Lords Supper.

nistrd

nistrated with much reverence, joy, and edification.

M. Junius And because the instructing of persons to Reade and to Write, tends much to further, Reading & not onely Civill and Politicall good, but also Writing, Spirituall; herein also **M. Junius** tooke much and many to be Schoole-masters, in furthering of both; instructing some to Teach others, and in Visiting and Ordering the Schollers.

† *Prater paucos Praeceptores Belgas, in supradictis sex pagis Indigena Quinquaginta, a Te Christo Lucrifacti, atque instituti & scientiâ, industriâ, dexteritate, sedulitate, ac pietate insignes, sub discessum tuum Sexcentos Discipulos legere & litteras pingere docebant: & tam adultos, quàm pueros rudimentis Christianae fidei imbuébant.*

* *Six Hundred taught to Reade and Write.*

† And besides a few Dutch men, that were Teachers of others; in the six Townes before said, of the Heathenish Natives that he gained to Christ, about Fiftie of them he so instructed and fitted for this Worke, that excelled in Godliness, Knowledge, Industrie, Dexterity, and Sedulitie; that before his Departure thence, they had taught * Six Hundred Schollers to Reade and to Write; and that instructed, as well the elder as

younger persons, in the Rudiments of Christian Faith.

And it is not easie to judge, whether the Schollers, for their docibleness and obedience, or their Masters, or Teachers, for their prines and diligence, were more to be commended. **M. Junius** in the meane time collected the chiefe Heads of Religion, and some for dayly Prayers, and translated certaine Psalmes into the *Formosan* Islanders Language.

Also

Also his care and paines was not onely in behalfe of those *Six* Northerne Townes there, before said: but for the Southerae parts thereof also: where, in *three and twentie Townes*, he planted Churches, and furthered the Worship of the true God. And the Lord vouchsafed such abundant Blessings upon his Labours and Endeavours amongst them, whom he both planted and watered, (feeding them with sound Doctrine, good Example, and Love unfained; not counting his Life too deare to venture in this Worke, for their gaining and building up:) that he hath left such a Report and Memoriall behind him at his Departure, as will be precious and blessed so long as this World endureth.

Churches
planted in
six Formosan
Northren
Townes, & in
xxij. South-
ern.

III.

Of his REGRESSE.

AND now lastly, touching his *Regresse*, or Departure from thence; The *Occasions* and *Causes* were these:

Of his Re-
turn home.
Panca de
Egressu. &c.

The Churches there being so happily planted and watered, and they having divers Pastors, Teachers, and Overseers set over them; his owne body was growne very weake, and more unscrivceable by Diseases that were renewed, with which he was long and painfully afflicted.

The *Causes*
of his return
Three are
here menti-

First, He was moved with a great desire of seeing his aged and most deare Mother, before her,

or his Death, whom hee had left in the *Nether-lands*.

And *secondly*, of seeing againe his owne deare Countrie, that by the joyfull Tydings of the Lords Blessing his paines among those Heathenish *Indians*, hee might refresh the hearts of the Churches, Ministers, Brethren, and Friends.

And *thirdly*, that he might the more promote and further, (by meanes of those here, that had the chiefe managing and governing of those *Indian* Affaires,) the proceeding on for the Conversion of the Lords *Vineyard*, that is already Planted and Watered in the *Formosan* Island, and for further helpe in propagation of the Gospell amongst them: Hee having declared to the Islanders there, these and the like Grounds for his returne; [they being put into so good a posture for their good proceeding on, in their Churches, Schollers, and every way: not without being greatly desired by them, at last they yeelded to dismisse him.]

"This so joyfull a *Narration* of the Conversion "of so many of the *East-Indians* in the Island *Formosa*, is recorded and published in *Latine* by Master "Caspar Sibellius, Pastor of the Church in *Daventre* in the *Netherlands*.

* *Scripsi Daventria, xxv. Julij Anno 1646.* "Being* writ by him there, July 25. "1646. (himself being dearly beloved of, and acquainted with this blessed CASPARUS SIBELLIUS, "sed Instrument, Mr. ROBERT *Ecclesia Daventriensis* Pastor. "3^v NIVS:) and is perfixed to

"his Booke, called *Antidotum Ambitionis*, before-
"said: [*Printed at the Charge of I. Ianssonius Am-sterd:*]
"Who

"Who so desireth, and such as Further Confirmations of
 "would see more about this *Historie*, the Truth of these glad Ty-
 "and the certaintie thereof, they may diags.

"search and see these * Letters, Acts, * *Ad Literas, acta, et Testi-*
 "and publicke Testimonies extant, *monia Publica provoco, ex*
 "(which confirme the same; out of *quibus, optimâ fide hæc ex-*
 "which Mr. *Sibellius* gathered much *corpſi, Loquuntur Alia Synodi*
 "of the *Relation* before said:) viz. *Eccel. Hol. Borealis, Harma-*
 "The Acts of the Synod of the Nor- *habita*—.

"three parts of *Holland*, held at *Harlem*, Anno 1643.

"the twentieth Article. The Acts of the Visitati-
 "on of the Churches and Schollers of the Nor-
 "thern *Formosan* Ilanders: which Three Faithfull
 "Pastors of those *East-Indian* Churches, accom-
 "panying the Elder of *Tayovan*, two of the States
 "Senators being present, ordered and performed in
 "the yeare 1643. in the Moneths of September and
 "October.

"Also Letters from the Eldership in *Tayovan*, *Presbyterio*
 "and from others, to the Classes in *Amsterdam*, and *Tayova;*
 "in *Malachria*, written specially about this busines, *nenſi.*
 "To which may bee added the excellent and most
 "ample Testimonall, wherewith the Ecclesiasticall
 "Assembly at *Soulang* the Eight of October 1643,
 "dismissed the said Mr. ROBERT JUNIUS. All
 "these were seen, and read, and examined diligently
 "by me, (so affirmeth,) C. SIBELLIVS.

And upon my desire and request, to have the clearest
Evidence herein, with the particulars thereof most ful-
ly, the Relation before said, (writ by Mr. Junius's fa-
miliar friend) was sent by Mr. Junius himselfe, to Mr.
Cresset, as is before mentioned, for me, H. I.

BEfore the *Eights Month October* 1649. the Relator hereof *H. F.* had entreated of the said *Mr. Cresset*, that he would write againe to *Delph*, to be informed of the further proceeds about those *Indians* in the Isle *FORMOSA*. Who having writen thither accordingly to *M. E. H.* his friend in *Delph*; he received back this Account following.

S I R;

I Have conversed with *Mr. Junius* about your desire, how it goes with the *Formosan Indians*: And he certifies me, that as he was there, alone; so now there are there foure Ministers alreadie: (Blessed bee God for it;) to the great encrease of his Church and People, for his superabundant Glorie, and our great Rejoycing and Comfort.

For the Conversion of the Heathen, it according to his Promise in his sacred word. ----- The Companie have concluded and agreed, to send three Ministers more, whom they, with *Mr. Junius*, thinke most fit, to performe that great worke. And *Mr. Junius* doth instruct them that are to goe, in the Language; that they may (with Gods mercie) bee the better enabled to performe that great worke, which they are sent for, &c.

Delph 25. of
Octob. 1649.

Your loving friend,
E. H.

The



THE
POST-SCRIPT.

I. *GOOD NEWES* of the *DAT-BREAK-
ING*.

II. Of the *CLEARE SUN-SHINE*.

III. Of the *Glorious PROGRESSE* of the Gospel
breaking forth upon many *WEST-INDI-
ANS* in *NEW-ENGLAND*.

Precious is that Promise in *Isaiah* 59. 19.
From the *WEST* they shall feare the Name
of *JEHOVAH*, and from the *Rising* of
the *Sun* his Glory. Some *First-fruits* from the *East*,
we have heard already; from the *West*, here fol-
lows a *Briefe*: Of the *Harvest* from them both, *Mat. 9. 38*.
we much long to heare, and earnestly pray for it to
the Lord of the *Harvest*.

In the yeare 1630. before the Birth of Christ,
(according to *H. Broughtons Consent*.) to enjoy tem- *Gen. 47. 9.*
porall food, *Israel* with 70 Souls went downe into *Deut. 10. 22.*

† The Voyage of Mr. Winthrop, Sir Rich. Saltonstall, Mr. Dudley, &c.

|| These words are in the Epistle Dedicated to the Parliament, before the second Booke, called The *SUN-SHINE* of the Gospel, subscribed by these twelve. viz.

St. Marshall.
Th. Goodwin.
Philip Nye.
Ed. Calamy.
Simeon Ashe.
W. Carter.

Jo. Downam.
Jer. Whitaker.
Thomas Case.
S. Simpson.
W. Greenhill.
Sam. Belton.

Egypt. And in the Yeare 1630† from the Birth of Christ, || To enjoy Spirituall Food, the Liberties of the Gospel, a great number of our English Brethren were forced hence [to New-England] by the Contrivers and Promoters of Destructive Designs, for Introduction of great Evills, both in Church and State. --- The Adversaries end was to suppress, but Gods to propogate the Gospel.

A long time it was, [about twice seven yeares,] before God let them see any further end, then to preserve their Consciences, and provide for their sustentance. But when Providence invited their returne, he let them know, it was for some further Errand, that he brought them thither: giving them some Bunches of Grapes, some Clusters of Figs, in earnest of the prosperous successe of their endeavours upon those poore Out-casts, those WEST-INDIAN Natives, whose Language Mr. J. ELIOT of Roxburie, (who had lived in Essex nigh Chelmsford,) and Mr. Thomas Mather junior had endeavoured to attaine.

* Mr. Winslow in the third Booke, called, *The Glorious* to the most high God, to set up some Progresse of the Gospel & Reverend Ministers of the Gospel in amongst the Indians in New-England.

Page 1.

might be serviceable to the Lord Jesus, in furthering the Native-Indians; --- Hence they sought the Lord, to direct them in a right way, and for a blessing upon their endeavours.

Upon

Upon || *October 28. 1646.* Four of us, (*said the Honoured Relator,*) (having sought God) went according to appointment, to the Wigwam (or Tent called the made of Boughs, and Mats,) of *Waubon*, an Indian-Governour: Where he found many *Indians* gathered together from all quarters to learne of us the Knowledge of God.

|| See the First Booke, Day-breaker, with Indians in New England.

Page 1.

(*Waubon* having yeelded up his eldest Son to be educated by the *English* in the Knowledge of God.)

The Summe of Christian Religion was declared in their owne Tongue; the *Indians* attending diligently; and professing they understood all that was taught them: Of Sinne, and Mercie, of Christ, of Faith, and Repentance, &c.

(The Sermon was above an houre.) Then we propounded *Questions*.

1. *Whether they all understood?* They answered with multitude of voices, *they all understood, all that was spoken.* Then we desired them, if they would, to propound *Questions* to us. Which they readily did.

The first Question, *How may we come to know Jesus Christ?* (Some words in the *Answers*, needed the helpe of our *Indian* Interpreter: But a few words from the *Preacher*, were more regarded, then many from him.)

The second Question was, *whether God, or Jesus Christ, did understand Indian Prayers?*

The Occasion was this. The partie said, hee was lately praying in his wigwam, that, God and Jesus Christ, would give him a good heart. --- and his fellow *Indian* interrupted him, and told him, *Jesus Christ* had been used to hear *English*-men pray, and understood them: but understood not *Indians*.

The

The third Question by another; *whether Englishmen were at any time so ignorant of God, and Jesus Christ, as they?* And three Questions more, and we propounded three to them.

And thus having spent three houres with them, we asking, *If they were not wearied?* they answered, *No.* When we concluded, the Chiefe of them asked, *When we would come againe?* So we appointed the Time.

II Time.

The second time, was *Novemb. 11. 1646.* at *Waubons Wigwam* againe; where we found many more *Indians* met, then the formertime: and they had prepared Seats for us. After Prayer we asked three Questions of the younger *Indians*, and gave them Answers in the *Indian Tongue.*

Our Questions.

1 Quest. *Who made you, and all the world?*

Ans. *God.*

2 Quest. *Who doe you looke should save you from Sinne, and Hell?*

Ans. *Jesus Christ.*

3 Quest. *How many Commands hath God given you?*

Ans. *Ten.*

In these three, we made them all perfect; encouraging them to learne, by giving somewhat to each Child, and desiring their *Parents* to teach them perfectly afterwards.

Then we *Preached* to them, as formerly; of *God*, of *Christ*, of *Sin*, of its *Punishment*, of *Gods* now offering *Salvation* to them. --- Hereby some were greatly affected: One wept much.

After Sermon, wee would have them aske Questions of us.

An

An old man asked, *Is it not too late for one so old as I, to repent, or seeke after God?* Their Questions.

2. Another asked, *Seeing we all come from one father; how came the English to know God, more then we?*

3. Quest. *How may we come to serve God?* These we Answered.

One asked, *If a man have stolen, and restored again, About Re- and was not punished by the Sachim, (or Indian Go-stitution, vernour:) what then?* is all well?

Ans. Gods anger burnes like fire against all such sinnes; but if he fly to Gods mercie in Christ, and repent, God will forgive, and pittie him.

Upon this Answer, the man drew back, hung down his head, as smit at the heart, his eyes readie to drop, Much affect. he said, *Me little know Jesus Christ, else I should seek him better.* We encouraged him.

One said, *We much thank God for your coming.* We told them, *God is Atusquantum* (that is, *very angry*) *for the least sin, in their thoughts, words, or actions.*

They assenting. *Such as dye in sinne, after death should be Chechainuppan, that is, tormented alive.* (the neereft of their words we knew.) *Believers, after death, wowein wicke Jehovah, live in all blisse with Jehovah.*

The third time, November 26. 1646. was our III Time, third meeting with *Indians*, where they had built more *Wigwams* there. The Preacher had heard, that other *Indians*, had threatned, and discouraged these; therefore hee encouraged them: They put to him six Questions.

The same weeke one *Wimpas* a sage *Indian*, with The frairs two stout young-men that had been deeply affected on some.

in hearing, came to that Preacher, bringing his Son and three other *Indian* children, desiring they might be brought up with the *English*, to know true God, and not to grow rude, as at home they would. The two young-men offered their service to the *English*, for the like end; All were accepted. These two certify us, that the old man [*who had asked if such an one could be saved,*] his wife and one of his six Sons, which were *Pawaws* [*that is, charming witches,*] God hath convinced of that sinne: and they resolve to heare the Word, and seek to the Devill no more.

IIII Time. *The fourth time, was Decemb. 4. where another Pawaw had some terrour struck into him, upon a Question propounded.*

The said two young *Indians*, related, how some become *Pawaws*; and that their employment is, to cure the sick, by certaine odd gestures, and beatings of themselves: and blowing, &c.

The Lord hath moved the *English* in their *General Court* to purchase so much Land for the *Indians*, as to build them a Town neer the *English*, for their help; calling it *Neonatomen*, that is, *Rejoycing*. This pleased the *Indians* greatly: who about that time, made these Lawes.

Indian Laws
with fines.

1. If any be *idle* a weeke, he shall pay 5 s.
2. A Man that that commits *Whoredome*, shall pay 20 s.
3. If any beat his Wife, his hands shall be tied behind him, and punished.
4. Young-men without service, shall set up *wigwags*, and plaits.
5. Women that cut their haire, or let it hang loose, shall pay, 5 s.
6. If

6. If Women goe with naked breasts, they shall pay 2 s. 6 d.
7. Men that weare long haire, shall pay 5 s.
8. If any now kill their Lice between their teeth, to pay 5 s. [That by it, they might not offend the *English.*]

The fifth meeting was, Decemb. 9. 1646. After V Time.
 Carechizing and Preaching, the *Indians* offered to us all their Children to be brought up by us. Of their Complainers against their naughtie hearts; Resolution to keepe the Sabbath, their words in Prayer, &c. You may see more at large in the Book called, *The DAY-BREAKE*. From which, this *Collection* is the more full, because that Book is very scarcely to be had; It was sold on *Fish-street-hill*, by *Mr. Clifton*.

The next Book, called, The
CLEAR SUN-SHINE, &c.

Commended by the Epistles of *Mr. Marshall*,
Mr. Calamy, *Mr. Nye*, &c. as before said, is sold
 by *Mr. Bellamy*, in *Cornhill*, *London*.

*To which I referre you for your further satisfaction in
 the things that here are but briefly hinted.*

The *Sachim* (or *Indian Governor*) about *Con-*
cord, hearing of those things before said.
 came to *Noonanetums-Indian* Lecture : *Another Sa-*
 where the Lord so met with him, that he cast of his *chims con-*
 old *Indian* wild and sinfull courses. Hence divers of *vinced.*
 his men, secretly opposed him; which he perceiv-
 ing, said, to this effect : D a *whilf*

His speech. *Whilst you lived after the Indian fashion, did not the higher Indian Sachems take away your Skins, Kettles, Wampan, (that is their Monie) at their pleasure? But you may see, the English seeke not your goods, but your good; they oppresse not, but give to you - &c.*

Lawes. Then he made *Laws* for their more Religious and Civill Governement, and is verie active for good.

Hence they desired *M. Eliot* might come to them top. each to them. The *Sachim* desired, they might have ground amongst the *English* to dwell there. Being asked his *Reason*; he answered, *Else the Indians would not care to come far to hear Gods word, nor would they praise, &c.*

Page 4. *Conclusions and Orders agreed upon by divers Sachims about Concord, in the end of the 11 Month (called Januarie) 1646.*

1. That for everie time that one is drunke, he shall paie 20 s.

2. There shall be no Pawawing. Else the party and procurer, to paie 20 s.

|| A Book so
called.

29. *Laws* in all; See in the || *S & N-S H I N E*. The Thief to restore foure fold, He that greazeth himselfe, is to paie 5 s. For Fornication, the Man 20 s. the Woman 10 s. Adulterie Death. No Indian to come into English-mans house, except he first ask: and this they expect from the *English*, &c.

Page 7.

March 3. 1647. (current.) I went to *Noonanzums* Lecture, Mr. *Willson*, Mr. *Allen*, Mr. *Dunster*, &c. being present. Their Womens *Scruples*, or *Queres* are to be propounded by their men.

1. Question was, whether doe I praise, when I speak nothing, if my heart goes with that which my Husband praiseth?

2. whe-

2. *whether a Husband should praie, if he still continue in passion against his wife, though not so much as he was?*

Mr. Eliot preached once to the Indians about Cape Cod, neer New-Plimouth, where an aged Indian, said openly, *These things that Mr. Eliot taught us of the worlds making by one God, & of his Commands, &c. we have heard from some of our old men, that now are dead, and after they fell into a great sleep; when we awake, we forget all.*

Page 8.

New-Pla.

June 9. 1647. Being the first day of the Synod, then at Cambridge, there was in the afternoon the Indian Lecture by Mr. Eliot: where was a great confluence of Indians, whose Questions after the Sermon were these.

Page 11.

Where was Christ borne? Where is he now? How may we lay hold on him, and where, he being absent? &c.

These Questions, and their gracious attending the Word, much affected the godly Magistrates, Ministers, and People there met. An old Indian man, much wondering at Gods goodnesse to them, that were in such grosse Ignorance and Darknesse; Hee spake with such strong aſſings of his eyes and hands, as the more affected them, his words being interpreted.

Another time in the cold Winter, Mr. Eliot gave him a promise of an old Suit of Cloths: to which he affectionately said, *I see, God is mercifull.* Thus he saw Gods Mercie, in the promise of old Cloths.

The Winter before going, Mr. Edward Jackson of Cambridge, sent to Mr. Shephard the Relator, these Questions of the Indians.

why some are so bad, that they hate such as would teach them good? whether the Devil or Man were made first?

A Squaw or Indian woman, queried, *May I pray in the wood, in a private place, when Sanop (the Man) is from home?* She being ashamed to pray before others. *How they may know, that their Faith and Prayers are good? why did not God kill the Devill? How can we sanctifie a Sabbath?*

Mr. Jackson also wrote, that passing by an Indian Wigwam early, on April 25. 1647. he heard an Indian at prayer therein: and that in September following, he observed an Indian, call in his Children, from gathering Corne in the Field; at his craving a blessing on his homely fare; and that he did it with much affection.

This may shame many professed Christians.

Page 15.

The Order of the Generall Court at Boston, May 26. 1647. concerning Indians, (Justice, Education, &c.) is expressly set downe.

Page 17.

Part of Mr. Eliots Letter to Mr. Shephard, Sept. 24. 1647. followeth.

That which I first held out to Indians, was, the Law, to civilize and humble them. Gal. 3, 19. But they were soone wearie, and dispised it.

Some wise Indians said amongst them, that in fortie Years some Indians would be all one English: and all Indians so, in a hundred Years.

When I heard this, I encouraged them; In time they saw, that our Magistrates and Ministers, and all

all good *People* were glad of the desires of some to be instructed. Then the Lord bowed many of their hearts, to desire to be taught, to know God, &c.

This *Change* the LORD hath wrought among them.

1. Forsaking all their *PAWANS*.
2. Praying to God.
3. Some *PAWANS* forsaking *PAWAWING*: others are fled, to trade better else where.
4. Many instruct their Children in what I *Catechiz*, till old and young be perfect.
5. They sanctifie the Sabbath, having enquired how they should be then employed.
6. Referring Cases for convincing of some, to me, on Lecture dayes (*three or foure instances are set aowne.*)

7. Admonitions then to Offenders, have beene greatly blessed by the Lord.

Of their *Questions*, one by a *Sachim* was thus: *Before I knew God, I thought all was well: But now, I finde my heart full of sinne: I sometimes wish I might die, rather then be so again. whether is this a sin in me?*

When I had preached on 1 Cor. 6. 9, 10, 11. against *Lust*, old Mr. *Browne* (being present) observed, some were deeply affected, and wept.

After my returne, this *Question* was sent to me as from them all, *whether any of them should goe to Heaven, seeing they found their hearts so full of sinne, especially of Lust?* (which they call *Nawunmudgas*, that is, *Mad after women*, which occasioned my next Sermon, on *Matth. 11. v. 28. Come to me, all ye that labour, &c.*

Another

Another Question hath oft been. *If they leave off Pawawing, what shall they do when they are sick? Great need there is of Physicians, to prevent the snare of Pawawing.*

Sept. 24. 1647. One Question this day after Lecture was, *Because other Abergenians (or Indians) aske us thus; what get you by praying to God? you goe naked still, and our Corne is as good as yours; else wee would praise to God too: what shall we answer to this?*

Another Question oft put, is this; *They being enformed of the unlawfulnessse of all Gaming for waggies, where there is any Lot: whether they should pay such Debts, as they came into by Gaming?*

The Answers hereto, and the desires of some Titicut Indians to have Mr. Eliot come to teach them; and what Berries and other things Indians now bring to Mercate commonly: and what use of all, Master Shephard makes, and some more of their Questions and Answers thereto, especially about the putting one of two wives awaie, if the latter had Children, and the first had none: Of these, and other Passages, you may see more fully in the Booke called, *The SUNSHINE breaking forth upon the Indians in New-England*, sold by Mr. Bellamie neere the Exchange: to which you are referred for your more full satisfaction.

The



The third Book, called, The
GLORIOUS PROGRESSE

Of the Gospel, amongst the
(WEST-) INDIANS in
NEW-ENGLAND.

Printed for H. Allen in Popes-head-Alley.

Part of a Letter writ by Mr. Mahew junior (from
Great-Harbor in Capawack Island, now called
Martha's Vineyard,) who also preaches there to In-
dians in their owne Language.

SIR;

THe encouragements I met withall touch- The Summe
ing the *Indian Conversion*, next to Gods of Mr. Ma-
Glorie, was their zealous enquiring after hen's Letter,
true Happines; together with the knowledge I had
of their Tongue: Besides severall Providences.

1. The Lord raising up by Prayer, old Jeogis- Three Provi-
cat, whom all the Pawans, gave over for a dead man. dences.

E

2. An-

2. Another called *Saul*, so dying upon his returne to *Panama*.

3. The Recoverie of a *Sagamors* Son, after Prayer, and some meanes used.

4. The Speech of that *Sagamor* *Toman quattick*, Lamenting their losse of Knowledge; he said thus to me, *A long time agoe, we had wisemen, that taught the People Knowledge: they dead; their wisdom buried. Now men live giddy life in ignorance, till white haire.* --- *I wonder English thirty yeares here, and we Fooles still,*

A Sagamors
Speech, by
way of a Pa-
rable.

And he comming to me, desiring my help, said, *You to us, as one standing by running River, filling many vessels: so you us, with everlasting Knowledge.*

So I undertooke to give them a Meeting once a Moneth: then upon their desire, I performed it once a Fort-night, --- Pray that to the *Heathen* may be preached the *unsearchable Riches of Christ*, that so the *Root of Jesse*, standing for an *Ensigne*, the *Gentiles* may seeke unto it, and his *Rest* shall be glorious. Amen.

The summe of a second Letter from Mr. Eliot,
writ November 12. 1648.

Worthie S I R,

Mr. Eliot
second Let-
ter.

Your Worke of preaching Christ to these poore *Indians*, I blesse God; goeth on, not without successe.

Of a good
Womans
Death.

Touching the first woman whose case was put about joyning in heart with her *Husbands* Prayers; whether then she prayed to God?

I oft visited her in her sicknesse. she took in Child-Bed; asking her about her Spirituall estate, she said,

I still love God, though he made me sick, I resolve to pray to him, whilst I live: and no Paway. -- I believe God will pardon all my sins, because Jesus Christ died for me: and God is wellpleased in him. I am willing to die, I shall goe to Heaven, and live happily with God and Christ there.

Her gracious Speech.
Her Faith.

Before her Death, she called her up-growne Daughters, with her other Children, and said to them; *I shall now die; Then your Grand-father, and Grand-mother, and Vnckles, -- will send for you, to come back to live there, and promise you much. -- But I charge you, never goe; for they pray not to God, nor keep Sabbath: sinne, and not punished, &c.*

Her Death-
Bed Charge.

Soone after she died, And these being so sent for, this Case by the Father, on the *LeBure* day, was put to me: so came I to the knowledge hereof.

Our *Cutshamoquin* hath some Subiects in *Mattha's Vineyard*, that hearing of his praying to God, do so too. -- But our *Western Indians* doe more earnestly embrace the Gospell, as *Swabanon* doth, the great *Sachim* of *Nashanog*. This last Summer four times have I been there: its neere fortie miles hence. They desire I should come oftter, and stay longer.

*Regis ad ex-
ampli.*
Examples
of Superiours
prevaile
much.

Also to *Pautchet*, there being a great concourse of *Indians* at the *Springs* Fishing time, I went the two last Springs, and had great encouragement in Preaching to them: Where their Prophanesse is turned by many, into praying to God, and observing Sabbath --. Yea the old *Sagamor Papisaconnaway*, that hath been a great *Paway*, excusing his absence before, came the latter time: where I preached from *Mal. 1. 11. From the rising of the Sun, to the going*

The work of *downe, &c.* After which, some asked, *If it be true, Indian Kings, then former Indians are they all gone to Hell?* — The now desires *Sagamor* said, *he beleeveth what I taught was true. He Instruction. had not called on God; but now he would, and would so perswade his sonnes.*

His eldest Son present, *Sachem of Wadchusit*, consented thereunto. And in this mind he continued, *desiring Capt. Willard and I, would come and dwell there to instruct them better.* — Oh that the Lord would raise up many Labourers amongst them!

Mr. Eliots I never goe empty handed amongst them, nor Gifts, and take gratitie unrewarded; onely when one poore Hospitality Creature thrust somewhat into my hand, with much to Indians. affection, I found, it was a *Pennycorth of Wampum* 1 Tim. 3. 2. (which is *Indian Money*;) I kindly accepted it, inviting him to my house: where I would refresh all Indians that come.

The next Spring I intend to goe thither, and to another great *Fishing* place, about threescore miles hence, belonging also to *Papissacanaway*.

Some of the *Questions* by the *Indians* neere us, are these that follow: by which you may guesse at their Spirits, and Progresse.

Questions *Quest. How many good People were in Sodom, as by the Indi- its burning?* *ans.*

How should I pray to Christ? dwells the Devill in me, as he in a house?

When God saith, Honour thy Father; meanes hee three Fathers? our Father, our Sachim, and God?

What sayes a soul, when it goes to Heaven or Hell?

If one speake of anothers faults, and not to himselfe: is it a sin? (1) (2) *Mat. 18. 15. Pro. 25. 9. See Page 31. line 2. (a)* why.

Why did Christ dye in our blood? why, and how should we love our Enemies?

How doth Christ redeeme us from sin? (b)

(b) Eph. 1. 7.

When every day my heart thinkes, I shall dye, and goe to Hell for my sinnes, what shall I doe? (c)

(c) Act. 2. 37.

May a good man sin sometimes, and yet be a good man?

If a man thinke a Prayer, doth God know it, and reward it?

Who kill'd Christ? If a man be almost a good man, and dye so, whither goeth his soule? (d)

(d) See Page 31.

If two Families dwell in one house, and one prayes not, what shall the other that praies, doe to them?

Now Indians desire to go to heaven, what shall they doe?

I find I want wisdom, what shall I doe to get it?

Why doth God make good men sick?

I see why I must feare Hell; and I doe so: why must I feare God?

May a woman that prayeth to God, marrie one that doth not?

If my wife worketh the night before, or after the Sabbath, is it a sinne?

If I sin, and know not it is a sinne; what will God say to that?

Is Faith in my heart or in my minde? why did Christ dye for us?

By these *Questions* you may see, --- their Souls are in a searching Condition, after *God*, and *Christ*; *Salvation* --- And I will say this solemnly --- were they but in a settled way of Government --- together, and I called --- to live amongst them; I durst freely joyne into Church-fellowship, with many of them.

Roxbury this 12. of Nov. 1648.

Yours, *J. ELIOT.*

E 3

The

Of the Conversion of
The summe of another Letter of Mr. Eliot, to a
Gentleman of NEW-ENGLAND,
residing here at present.

SIR;
Help is desired for Apparel, Tools, Schooling. **Y**our care about the good of these poore Indians, --- for their *Apparell*; For imployment of them, in Planting --- they wanting *Apparell*, and *Toolles* --- are willing to follow my advice, in any reasonable thing. --- For their *Schooling*, a Gentleman in *London*, (whose *Name* I could never learne,) gave x. li. towards it, the last yeare. Paid by Capt. *Harding*.

Of an unknown helper therein.

† Regis ad exemplum.

Lin Indians are all naught, † for such is their *Sachim*.

Yours, J. ELIOT.

Part of another Letter from him, writ the xii. Month of the last yeare, 1648. (current 1649.)

Sundry of them (*viz.* of these Indians,) enquire after *Baptisme*, and *Church Ordinances*, and the way of worshipping God, as the Churches here do. --- I take this to be one speciall and eminent smile of God upon the Worke, that he hath stirred up, || The Parliament of England, taking it into Consideration, --- to thinke on some meet way, how they might aduance it. ¶

|| See afterward at this Marke, Page 32. ¶

I have noted some more of the Questions by the Indians: for by them, you may guesse at their PROGRESSE.

Questions.

Questions by Indians.

Why have not Beasts a Soule, as Man hath; seeing they

they have Love, Anger, &c. as Man hath?

How is the Spirit of God in us? (a)

Why doth God punish in Hell for ever? Man will let out of Prison.

What is Faith? (a) Do you thinke I have Faith? (a)

How shall I know when God accepts my Prayer? (a)

How makes Christ Peace, between God and man?

In Wicked (b) Dreames, doth the Soule sin?

If my heart be full of ill thoughts, and I repent (a) pray, and yet its full, againe and againe: what will God say?

What meaneth this? God will not hold him guiltlesse, that taketh his Name in vaine?

If a man will force his Daughter to marrie one that she doth not love; what will God say? &c.

Roxbury this second
of the 12 Moneth
1648. (1649.
current.)

Sir, I am Yours in any
service, I can in Jesus
Christ.

J. Eliot.

The rest of the Letter, and of other Letters, and more of the *Indian Questions*, the Reader may see, [with many more remarkable Passages, and profitable Observations and Applications (with conjectures) made, in an * APPENDIX therunto;] in a Booke, *By Mr. I. D. Published by Mr. E. Winslow, called (c) *The GLO- RIOUS PROGRESSE of the Gospell, amongst the Indians in New-England.* To which Book, with the two former Bookes of the same Subject, viz. *The DAY-DREAKE of the Gospell with the Indians.* (sold by Mr. Clifton on Fishers-bill, and the *CLEAR SUN-SHINE.* (sold neere the Ex- change

(a) O that professed Christians, would thus enquire!

(b) See Eccles.

5. 7.

the desirous Reader. (c) Sold by H. Allen.

change by Mr. Bellamie,) The Godly Reader, (to whom these Glorious and Honourable Workes of God, * are most precious,) is referred for his further satisfaction.

* Psal. 111!

2, 3.

Page. 30. ¶

|| 27. July

1649.

¶ The Parliament of England, for the advancing of this good Worke, made an || ACT called, *An ACT for promoting and propagating of the Gospell of JESUS CHRIST in NEW-ENGLAND.* [27. Julie 1649. Ordered by them to be Printed.] (Sold by Mr. Husbands.) A Breviate whereof followeth.

A worthy
Act of Par-
liament, to
promote the
Gospell a-
mongst the
Indians in
New-Eng-
land.

Whereas the Commons of England, assembled in Parliament, have received certain Intelligence— from others godly Ministers, and others in New-England, that others of the Heathen-Natives— through the pious care of some godly English—who preach the Gospell to them in their owne Indian-Language: not onely of Barbarous, are become Civill; but many of them forsake their accustomed Charms and Sorceres, and other Satanicall Delusions, doe now call upon the Name of the Lord, and give great Testimonie of the power of God, drawing them from Death and Darknes, to the Life and Light of the Glorious Gospell Jesus Christ.

Where ma-
ny are con-
veyed, by 2
English
Preachers.

Which appeareth by their lamenting with teares their mispent Lives: teaching their Children, what they are instructed themselves; being carefull to place— them in godly Families and English Schooles; betaking themselves to one Wife, putting away the rest: and by their constant Prayers to Almighty God, morning and evening in their Families; expressed (in all appearance) with much Devotion, and zeale of heart, All which con-

O England,
rejoyce and
helpe on this
Worke.

sidered, we cannot but in behalfe of the Nation we represent, rejoyce, and give Glory to God, for the beginning of so glorious a Propagation of the Gospell amongst those poore Heathen.

Which

Which cannot be prosecuted with that expedition — as is desired, unless fit Instruments be encouraged and maintained to pursue it. Schooles, — Cloathing, — be provided. and many other Necessaries. — Be it therefore Enacted — by this present Parliament, — that for the furthering so good a Worke, — there shall be a Corporation in England, consisting of sixtene (viz.) a President, Treasurer, and fourtene Assistants; And that William Steel Esq; Harbert Pelham Esq; James Sher'ey, Abraham Babington, Robert Houghton, Richard Hutchinson, George Dun, Robert Tomson, William Mullins, John Hodgson, Edward Parks, Edward Clud, Richard Lloyd, Tho: Aires, John Stone, and Edward Winflow, Citizens of London, be the first sixtene Persons, — out of whom the said sixtene Persons, or the greater number of them shall chuse one of the said sixtene to be President, — another to be Treasurer.

— They, or any nine of them, — to appoint a Common Seal. — And — be it Enacted — That a generall Collection be made for the purposes, before said, through out all England and Wales. — And — that the ministers — read this Act — and exhort the people to a chearfull Contribution — to so pious a Worke, —

Hen: Scobell, Cleric. Parliamenti.

* Blessed be *Jehovah* the God of Heaven, who hath stirred up such a thing as this, in the heart of Parliament of *England*, to promote the Gospel, amongst those *West-Indians* in *New-England*; and into the hearts of the Ministers of severall Colleges in *Cambridge*, and of the Delegates of the Univerſitie of *Oxford*, to provoke the Ministers of *England* and *Wales*, to stir up their Congregations to a liberall

A Corporation for propagating the Gospel in *New-England*.

A Collection.

Cambridge and *Oxford* Letters for that Collection.

Contribution of pecuniarie helps --- towards the promotion of so glorious undertaking: As by the it Letters may more fully appear. Dated at Cambridge, Octob. 24. 1649.

(a) Subscribers to Cambridge Letter. Subscribed, (a) *Ant. Tuckney* Procanc. *T. Hill*, *Jo. Arrowsmith*, *Benj. Whitchock*, *S. Bolton*, *W. Spurston*, *Ld. Seaman*, *Rich. Love*, *Rich. Atinshall*, *W. Del*, *Rich. Vints*.

(b) To Oxford dated Octob. 22. 1649. (b) Signed in the Name and by the Authoritie of the *Delagates*. Ed: *Reynolds*, Vice. Canc. OXON.

I wish those *pisby*, *savoury* Letters, may be read, for the more affecting the Hearts of all Godly people, that they may not sow sparingly, but liberally, as *hoping for a Harvest and reaping plentifully*.

Conclusion with Application to us. Thus you have heard the joyfull Relation of the Conversion of many *Indians*, both in the *East*, and in the *West*; and evident Confirmations of both. And now, *is this nothing to you, all ye that read, or heare of these things*. Lam. 1. 12.

Is there no Application hereof that we should make, for our owne further profit and Edification? Surely, as every word of God, is for our (a) good; All Scripture being by inspiration of God, is profitable.

(a) 1 Tim. 3. 16.

So also are all the workes of God; Especially such Glorious Workes of God as these are; [which his very Enemies (b) may be enforced to confesse, that *Digitum Dei hic*: This is the Finger of God; the Lords mightie Worke indeed.] If then your eyes

(c) Act. 18. be not (c) closed from seeing, and if you have eares to heare;

heare; These wonderfull Workes, may be profitable, for your ¹ *Instruction*, ² *Reproofe*, or *Conviction*, ³ *Cor-* (d) ¹ *Tim. 3.*
rection or *Reformation*, and for (d) *leading you on* 16.
in Righteousnesse, unto *Perfection*.

The first Use: This may *instruſt* us, that the Lord ¹ *Use of In-*
 is exceeding *mercifull*, *gracious*, and *compassionate* in- *struction*.
 deed; as the *Father* of the *Prodigal*, before *Confessi-*
on made, *runs to him*, having *bawls of mercy*, *falls on*
his neck, and (c) *kiſſeth him*. So here, as he ſaith, (e) *Luk. 15.*
 (f) *I am ſound of them, that asked not after me*. These (f) *Iſa. 65. 1.*
Indians, not *fiſt asking* for the *Gospell*; by meanes
 of our *Engliſh*, and of the *Dutch Plantations*, (which
 hereby he greatly *favoureth*) the LORD *ſends*, and
 offers the *Gospell*, and *Grace* to them. Then cer-
 tainly, *every one that ſeeketh* after enjoyment of
 Gods Love in *Chriſt*, and *followeth on*, ſhall ſurely
 find. *Mat. 7. 8. Hef. 6. 3.*

There is no cauſe for ſuch to diſpaire, though you
 have been as baſe, or baſer then the *Prodigal*, or *Jews*,
 or *Heathen*.

[Such may ſee ſome ſweet encouragements and
Directions, in a Book called, *A ſtore houſe of Caſes of*
Conſcience, Pag. 25. 29. to 39. Newly Published. three Bibles.

The ſecond Uſe: This *Relation* may be for *Reproofe* II. *Uſe for*
 and *Conviction* of Multitudes both *Engliſh & Dutch*, *Conviction*.
 who have long enjoyed the *Gospell*, and have not ſo
 prized it, nor brought forth ſuch fruit, as theſe *In-*
dians, that have enjoyed it but a ſhort time.

O *Read* this over againe, and *Try* (g) *your ſelves* (g) ² *Cor. 13.*
 whether ye be indeed (h) *effectually* beleevers, or but (h) ¹ *Theſ. 1.*
 (i) *Temporary* beleevers. O be ye *convicted*: and the ^{3.} *Theſ. 1. 3.*
 LORD *convince* you. ² *Theſ. 1. 3.*
 How (i) *Gal. 5. 6.*

- (k) Mat. 21. 31, 32. How sad for thee is it, if *Publicans (k) and Harlots*, if *Witches and Worshippers of Devils*, (as many *Indians* were.) shall enter into the *Kingdome of God*, and ye shall (l) see it, and be shut out? Except ye Repent.

- III. Use, for Correction. *The third Use: For Reformation; Remember how far thou art fallen from such Zeale, Love, Desire, and other good Affections that were once in thee; and Repent: and seeke a sure Foundation for thy Building, and consider what it will cost thee, if thou beginnest not in time, or, if thou beginnest without*
- m Mar. 7. 26 2 (n) *sure Foundation: Least, the Kingdome of God*
 (w) Amos 8. 9. *be suddenly taken from thee; and thy (n) Sun set at noone.* Consider the Lord saith, (o) *Returne, O backsliders, I will heale you, for I am mercifull, and gracious, --- I (p) delight not in the death of a sinner. Why will ye die?*
- (q) Luke 13. 34. *(q) How often would I have gathered you? Say (r) Take away all iniquitie, and receive us graciously. (l) Behold, to thee doe we returne. Doe this especially before, and after Sermon: wait on the most lively affecting meanes. And the Lord give thee a waiting Spirit; remembering him in his wayes; (t) After Sermons, get a part, and ponder it seriously. (u) O quench not the spirit.*

- IV. Use. *The fourth and last Use: Remember often, that when thou hast done all thou canst, that thou art an unprofitable servant. (w) Yea, that all thy Prayers, and hearing, and other good deeds, are so stained with the evill of thy (x) uncleane heart, that all thy (y) righteousnesses, are but as a menstruous bloody clout. And that thou are quite undone in all thy duties,*

ties, if there be not the (z) incense, of *Iesus Christ*. (z) Rev. 8. 3.
 And, that God, (against whom thou hast rebelled
 and fought,) hath (a) so loved the world, that sent his
 son not to condemne, but to save, all that come to him,
 and believe in him; that will receive him, for their
 Saviour, Teacher, and King: and that none of these
 shall (b) perish.

And though thou art never so poore, and re-
 proached, and persecuted; yet if it be for *Christs* sake,
 thou shalt receive a hundred fold; (c) at the Regenera-
 tion of the world. [when thou shalt (d) Reigne with
 him a thousand * yeares, (e) and thou shalt have ever-
 lasting life. Here it is best to leave thee.

(b) Jo. 6. 38.

37.

(c) Mat. 19.

28.

(d) Rev. 5. 10.

(e) Rev. 20. 4.

Rom. 8. 17.

* Of this

Thousand

Tears, a

Book is new

ly printed for

Mr. Brewster,

before said.

PSAL. 107. 8. 15. 21.

*O. that men would praise the Lord for his Goodness,
 and for his wonderfull workes.*



Part of another Letter, writ by

Mr. ELIOT, to Mr. HUNG PETERS.

SIR,

I Have a Request to you in the behalfe of these poore Indians, *we are about to make a Towne, and bring them to a Cohabitation and Civilitie; For the accomplishment whereof, we want a Magazine of all sorts of Edge-tooles, and Instruments fit for Husbandrie, for Cloathing, &c. As Mr. Pelham, and Mr. Winslow can informe you: and I thinke the best way to be supplied, is, --- to gather a Collection of the things themselves: which any man can better spare out of his Shop, then halfe so much money to buy them. --- So shall I, and all these poore Indians, rest engaged, to pray to the God of Heaven. -- &c.*

Roxbury O Hob.
12. 1649.

Your loving Brother, and
Fellow Labourer in the
Lords Worke,

J. ELIOT.

F I N I S.



ERRATA:

*He that hath suffered by his owne Errata, is desired
that with his Pen he will correct these. viz. in
Title Pag. read Junij Annot. Pag. 2. end, put
out, -- Secundo; Pag. 5, end, read both men,
Pag. 15, line 5, read VVe found-- Pag 25, line
7, read, Mr. Mahew. Pag. 26, line 20, read,
seeke unto it.*

